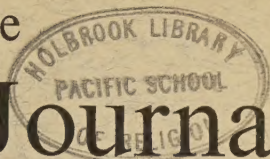


The Indian Journal of Theology



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The Sense of the Word

K. CRAGG

‘Speakest thou this thing of thyself, or did others tell it thee of me?’ (St. John 18:34) seems on the face of it, especially in the English New Testament, a rather pointless query on the part of our Lord in reply to Pilate’s question as to whether He was ‘King of the Jews’. Yet a little reflection reveals that it has within itself a whole world of significance. For it was impossible for Jesus to have given a categorical answer Yes or No, without first ascertaining Pilate’s sense of the word. Was the governor using the word ‘King’ in the familiar way a Roman would? In which case the meaning could only be political and the answer would be ‘No, I am not’? Or was he, conceivably, repeating an accusation, with another import, which someone else had put on to his lips, in which case the answer might be Yes? With a soldier-like impatience of these ‘subtleties’ Pilate brusquely repudiated Jesus’ enquiry and proceeded to ask bluntly: ‘What hast thou done?’ At the end of the exchange he seemed convinced that there was no political implication in the alleged ‘kingship’ though he continued to use the term in ironically reporting his findings to the Jews.

Is there not much the same situation in the whole ministry and public career of our Lord? It centres around the cognate word ‘Messiah’. Had Jesus allowed men to understand that His Messianic mission had the character they considered appropriate to Messiahship, He would have played into the hands of their imperfect concepts. To have said: ‘Yes, I am Messiah’ without anticipating and abating their conceptions would have been to convey falsehood, in the very act of uttering truth. If, to avoid this, He had denied all such claim, He would have been, again, untrue. He would have been thus forestalling a misunderstanding by committing a falsehood. In His own meaning of the term, He *was* Messiah. The only thing then was to break out of the cross-purposes in which the terminology was involved and press the issue beyond Whether Messiah? to What Messiah? If we keep this situation firmly in mind we have both a striking clue to the whole movement of the Gospel narrative and a moving example of what is inseparable from all spiritual communication.

What a fascinating study it is, this inter-action between the shape of the expectancies of Israel into which Jesus came and His actual Messianic decisions and character. Only in the light of the

kind of Messiah Jesus was do we learn the dimensions of what Messiahship must achieve, and by what means. But this lesson, in the nature of the case, could not have been learned save in the living context of His actualization of Messiah's purpose. 'The Lord whom ye seek shall disconcertingly come to his temple, even the messenger . . . whom ye delight in', the prophet Malachi had said, perhaps with an intention of irony about 'whom ye delight in' which was more deeply valid in the history of the encounter between Jesus and the Jewry. The one whom they were proud to anticipate came into the context of their nationhood, their worship, their view of history, but in terms that were altogether surprising and uncongenial. His continuity with all these expectations was at the same time a break in continuity. He belonged with the conventions but only unconventionally. His contemporaries were aware of all the precedents but quite unready for the actuality.

So it was that we find them saying: 'How long do you hold us in suspense? If thou be the Christ tell us plainly' (St. John 10:24). We can almost sense the exasperation in these words. By 'plainly' did they mean 'a way that we can recognize' or 'a way that we can approve'? Was their suspense not largely disapproval? There was nothing finally equivocal in Jesus' words and deeds, only the cross-purposes in which they and He saw the implications of the focal concept. Thus it was that so much of our Lord's public teaching revolved around issues of authority over the Sabbath, disease, sins, over the 'I say unto you' claims, over His quite unMessianic practice of companying with publicans and sinners. Likewise the major notes of His intimate private education of the disciples concerned, first, their discovery and confession of His identity (at Caesarea Philippi) and then the revelation of the suffering that identity involved. So incompatible in their thoughts were these two lessons that they were never learned in harmony until after the Cross.

Surrounded as He was by such popular concepts that ran counter to His own inner definition of Messiah's rôle, how could His loyalty thereto have been other than a perpetual 'setting of His face'? If we ask ourselves whence that definition and its patient pursuit we must seek its inner springs in the Sonship of Christ. It is true that there were the prophetic descriptions of the Suffering Servant, especially Isaiah 53. But these were neglected, and indeed abandoned, in the contemporary mind. The Targum had largely re-written that great passage, so that, for example, 'By his stripes we are healed' became: 'By devotion to his words our sins shall be forgiven'. Instead of 'He was led as a lamb to the slaughter' they read: 'The mighty of the peoples he shall deliver up like sheep to the slaughter', while 'the travail of his soul' became: 'the subjection of the nations'.¹ Though there can be little doubt that Jesus' understanding of

¹ Quoted from Wm. Manson, *Jesus the Messiah*, pp. 229-232.

Messiahship belonged essentially with the Suffering Servant prophecies, this general forsaking of the latter requires that we look elsewhere also for His ultimate decisions. We still have to ask why it was that He accepted so decisively what was so generally repudiated. The answer takes us to His Sonship to God. His Messianic decisions and obedience were both the expression of a most intimate, filial relation to His heavenly Father and the realization of what that Sonship meant. Just as, in notable words, the way in which Jesus was Messiah cannot be separated from the sense in which He was the Lord, so the light in which He saw Messiah is the light by which we see God.

This deep harmony between the status of Jesus as Messiah and His being the Divine Son is a most important truth in our Christian theological relation to the thought and attitudes of Islam. But it has also been set forth briefly here, as a prelude to the argument that in our trusteeship of the meaning of faith in Christ's Divinity we are, *vis-à-vis* Muslims, in much the same need of clarity as when the term 'King' was in crucial inter-change between Pilate and Jesus. Is it not just as futile to play into the hands of misconception with the word 'Son' indiscriminatingly as it would have been for Him to discuss 'Kingship' with Pilate without first elucidating how Pilate meant the word? Have we not in our theological encounters with Islam in this realm much the same verbal situation as existed between Jesus and Jewry over 'Messiah'? So often the issue has raged around Whether Christ was the Son of God, rather than concerning What being the Son of God could be?

To have men say a vehement No to the first is not to introduce them to the reality of the second. And argumentatively to affirm the first is not of itself to clarify the second. For there is widespread unawareness throughout Islam as to what the central dogma of Christian faith really means. We all stand in great need of a creative custody of 'the sense of the word'. There is at least in some segments of Islam the prevailing error that sets the doctrine within a pluralism and thus misses the essential truth that the Father-Son theology is an understanding of Unity. ('Take me and my mother for gods . . . '—Surah 5:116.) A more serious and intelligent kind of attitude (and therefore much more potential of communication) occurs in a passage at the close of Surah 4. Here in verse 170 it is argued that 'Messiah will never scorn to be a slave unto God'. This assurance is made the basis of a conviction that, therefore, He can never possibly have laid claim to Sonship. The underlying thought, clearly, is that to be 'Son' must mean to be a pampered favourite for whom 'service' would by status be excluded. But since Messiah is gladly and evidently 'servant' to God, this fact rules out as both illusory and blasphemous the false attribution to him of claims about Divinity. How melancholy it is for the Christian mind to reflect on this measure of misconception is seen when we remember that in Biblical, Christian terms the Son and the Servant (as we have

already indicated) are precisely not incompatible, but mutual and reciprocal. The quality of 'service' required of the Messiah is such that only the 'Son' can bring: and the reality of His Sonship is learned in the perfection of His service. The great passage in Philippians 2:5-8 is eloquent in this regard. 'The form of God' and 'the form of a servant' are there understood as belonging together. That 'Messiah never scorns to be a servant unto God' is a glorious truth of the Christian faith, but the Quranic implication excludes from it the very core of its reality.

If this is some measure of what is at issue over the Muslim-Christian disparities at this point, what can the Christian theologian do to convey the sense of what he means across the barriers of misconception? He must take creative hold upon the objections and turn them into positive clues to his witness. He must be prepared to abjure merely terminological argument, which anyhow has a way of turning reverent mystery into irritating platitude. He must be ready to think his way into the thought structure of the other party in venturesome reliance upon the Holy Spirit. He must learn to see his own meanings in the terminology of those to whom he speaks. Believing as he does that God in Christ was 'the Word made flesh' he must be ready to see all his words about the Word servants of the same enterprise.

But how, it may be asked, can this pursuit, in Islamic terms, of the sense of the word 'Son' be illustrated? Two theological examples may be suggested in reply. How they might be translated into the simpler exchanges of evangelism and witness is not here attempted, not because this aspect is unimportant but because our primary duty in these paragraphs is intellectual. The first concerns the frequent Quranic concept of the 'signs' of God. The term *Āyāt* makes a very fruitful study especially if an Arabic Concordance to the Qur'ān be enlisted so that the context of its occurrence can be compared. The underlying thought is that God has set in nature and in man, in history and in life, tokens of His mercy and His power. These are as various as the wide manifold of nature. But always there is the same connection between the 'sign' and the reverent, attentive mind. The casual and the ungrateful miss the meaning and ignore the significance. (There is in the Qur'ān a deep emphasis on the duty of gratitude: *Shukr* (thankfulness) is in very frequent antithesis, rather than *Imān* (faith), to *Kufr* (unbelief).) A right relation with God is one that reverently and intelligently gives thanks for His benefits as these are recognized in the mystery of sex, in the constancy of the seasons, in the rhythm of nature and in the fruitfulness of the earth. Muslim revelation is therefore committed to the faith that there are intimations of Divine ways in the mortal, natural, human realm, by which the Divine nature may in part be known. God is a God Who signifies significance to His creature man.

It may be well in parenthesis at this point to insist that the basic Islamic veto on *Shirk* cannot rightly be understood as

militating against this fact of the involvement of God (through His *Āyāt*) in the natural order and in human cognizance. In some quarters it has been fashionable to translate this fundamental concept as 'association' (between God and man understood). This translation is unfortunate since if there were in fact no association between the Divine and the human no religion, including Islam, would be feasible. There would be neither revelation nor prayer and the totality of Islam would collapse, not to say Christianity too. The veto on *Shirk*, which it may be observed the New Testament lays with equal majesty and no less urgency, does not mean that God and man are out of association. *Shirk* means violating the inalienable and unshared Divinity of God by attributing worshipfulness, power, wisdom, providence (or any other Divine activity or quality) to what is not God. Manifestations of His grace, of which God is the source, are evidently no *Shirk*, for the only perpetrators of the latter are men. These observations might be less necessary were the arguments that make the *Āyāt* no conceivable occasion of *Shirk* apply with equal weight to that central Christian doctrine about Christ which some in Islam have been so prone and so thoughtless to esteem as *Shirk*. For there also, the entire initiative is with God and man's only part in the fact is the recognition of it.

This parenthesis, though negative in its origins, has already anticipated the sense in which the *Āyāt* of which the Qur'ān speaks may become a means to the illumination of the Christian meaning of the ultimate 'Sign'. 'O Thou Lord of the great Sign' is a Muslim phrase of invocatory prayer. Could it not well describe the meaning of God in Christ? For the truth is that God has something to signify to man, so urgent, so crucial, so precious that only God suffices for it. So God becomes His own sign. It is a very Islamic principle that there are certain things for which God alone suffices, creation for example. The heart of the Christian meaning of the Incarnation lies in the conviction that revelation is another. It takes God we may say to reveal God. And when God reveals God, what is that but the Father and the Son, the enterprise in its heavenly initiative and in its actuality among men?

If it be objected that none of the *Āyāt* involves God in the human, except in tokens and events of the natural order, and that therefore they are no proper parables for the meaning of God in Christ, it may be said that the degree of the Divine involvement will be the degree of the Divine revelation. If the former must be 'spared' the latter must be limited. The fullness of truth cannot be apprehended in a revelatory economy of 'Sign'. Nor is it basically an Islamic principle that men are in any position to forbid things to God, such as we inevitably pretend to—if we insist He may not and must not be Incarnate. Surely it is God's alone to determine the patterns and criteria of His revelation. What we can see within the signifying of all 'signs' is that intimations of something Divine happen in the setting of something

temporal and human. The Christian faith in the Incarnation is only a fullness of committal to the same principle, such as is worthy of the munificence of God and the wistfulness of man. 'The Word made flesh' is God become His own Sign, and this in measure is the 'Quranic' sense of the word 'Son' a word which has in mind just this unstintedness of Divinely given significance.

The second conceivable area of Islamic meaning where Christian belief may become articulate in communication takes us to the familiar *Asmā al-Husnā*. These Beautiful Names of God, traditionally ninety-nine in number, are very familiar in Muslim art and in Muslim family naming. We invariably find them in grammatical construct with the word 'Abd, as 'Abd al-Nāṣir, 'Abd al-Raḥmān, 'Abd al-Mun'im and the like. Some two-thirds of these names are Quranic in origin. Behind them lie some deep questions of theology, into which we cannot here enter. But the ultimate question is that of their meaningfulness. They are all, of necessity, terms which belong in human vocabulary. Many of them, like Karīm, Laṭīf, 'Azīm, Ḥalīm, Ra'ūf, are in constant use about men. How far are we right in taking the Divine Names as having an index in these human usages? We cannot of course have a theology, still less a religion, without using human vocabulary in reference to God. But the Islamic theologians were always loath to assume, still less approve, this practice, lest it should constitute a sort of *Shirk*. If God's being *Laṭīf* was to mean even something of what a man's being *Laṭīf* meant, then was not man made in some measure to share in Godness? This *Shirk* was unthinkable. Hence the tendency to use the names without enquiring into what, precisely, they meant, and the insistence that they did not mean the same as when the words were used in human context. This 'without asking how' formula, however, was in essence a negative theology, in that it only knew assuredly what God was not. One called upon God by the Names, as the Qur'ān directed (Surah 7: 180 and 17: 110), and in so doing, sought of Him to be to the suppliant what in fact He was. That God be to us what He is is assuredly one of the deepest meanings of all prayer, and petition is not necessarily less eloquent for being left unexpressed in invocation.

Yet unless there is a real calling of God there is no calling upon Him. A name can hardly be a vocative that is not somehow a descriptive. The reality of all religion finally turns upon the reality of God, that is, upon the meaning of His Names. He Who is willing to be meaningfully invoked is willing to be meaningfully named. The situation can only be really ordered satisfactorily if one sets it within a real belief in the real knowability of God. If God is ready in any sense to be involved in human meaning, have we not the kind of situation about which Christian theology is concerned in its understanding of the Incarnation, with the major difference that instead of being required to be reluctant in our thought of the Divine in the human, we are invited to recognize it with awed confidence and grateful wonder? It is clear that

mere denial of the fact of the Incarnation does not exempt people from the sort of issues with which it is concerned. The Christian faith about God in Christ is faith in a God Who can be meaningfully addressed because He has addressed Himself to the ultimate range of our need for the knowledge of Him. We no longer need to think of the human realm as something whose terms we can only use of Him with crippling provisos. Rather the conditions of our knowing Him are precisely the conditions His revealing of Himself has wondrously accepted. Christ is for us the Divine assurance of what the Divine Names do mean and of the fact that they are truly meaningful.

Is there not then a way from the *Asmā al-Husnā* to the Manger at Bethlehem and the Cross on Calvary? In Jesus Christ do we not have what has been called 'the great historic act of God's love for man'? The Self-limitation of God in Christ and His Self-humiliation, which look to Muslim eyes so incompatible with His majesty and Lordship, no longer seem to conflict with these, when we see Christ as our criterion for the fullness of Godhead. And when manhood, in Christ, becomes the vehicle of such Divine revelation, it no longer seems a dwelling place for God incompatible with His greatness. In either case it is 'in His light we see light'. If God is significant for man, may He not be so in man? Such is Christian faith in 'God the Son'. The term means that all that belongs with the eternal Godness of God is disclosed in the life and death of Jesus our Lord. Is not this, in paraphrase, what He meant in the prayer of St. John 17:5? Have we not, therefore, in the Divine Names, their possibility and their content, a hopeful realm of Muslim involvement with the Christian experience of the Incarnate Son and of Christian relatedness to the Muslim vocabulary of devotion?

It is not suggested in this brief exercise in frontier theology that all our situation in inter-religion calls for is a little ingenuity. God forbid! If the foregoing merely seems ingenious, it is a dismal and worthless failure. But in that event we shall fall back upon the principle and start again. We can never be content with our faith in 'the Word made flesh' for all men as long as that Word is thereby 'made puzzle' for any of our fellows. Can we not imagine our Lord Himself, confronted with a reverent Islam demurring at His Sonship, pursuing graciously, but unremittingly, the sense of the word. 'Are you using this word in a sense in which you (and I) instinctively reject it?' 'Or is it yet on your lips in the sense in which it belongs to Me?' And a question for ourselves: 'Should not your sense of the Word, make you the carefullest of all men with the senses of words?'

A Spiritual Interpretation of John 6: 52—59

M. BLANCHARD

Interpretations of this passage generally vary along two lines, the spiritual and the sacramental. It is the purpose of this article to show that both from the context of this passage and from exegesis of the passage itself the spiritual interpretation is more fitting than the sacramental. That the language of this passage is difficult, even strange and enigmatic, will be agreed by all. It was considered a 'hard saying' by those who first heard it.

In the immediate background of this passage is the feeding of the five thousand. Verses 47 and 54 use identical language and identical tenses in describing the one who 'has eternal life'. In verse 47, 'He who believes has eternal life'; in verse 54, 'He who eats my flesh and drinks my blood has eternal life'. Believing and eating are both continuous actions; both apparently refer to one and the same thing. Both produce the same fruit, eternal life. We seem justified, therefore, in understanding that believing in Christ and eating his flesh are identical actions. He speaks of Himself as the living Bread which came down out of heaven, of which if any man eat he will live forever; and then He explains that the bread which He will give is His flesh, which will be given for the life of the world. He is obviously referring to His coming death, though He does not yet introduce the term 'blood' in verse 51.

What did He mean, then, in this context when He referred to His flesh? To give His flesh was to offer Himself as a sacrifice. He was the Word become Flesh; He had come down from heaven. But here He presents Himself not only as one who had come down from heaven, but as one who had come here to die; not only as one who had become flesh, but as one who would offer his flesh as a sacrifice for the life of the world. The term 'flesh', then, stands for his human nature, and the term 'blood' makes more deeply impressive the suggestion of His death when it appears for the first time in verse 53. This spiritual interpretation in the context immediately preceding our passage is made even more emphatic by the Lord Himself in the discussion immediately following, where He affirms: 'It is the spirit that gives life; the flesh is of no avail'. This may be taken as Christ's own

interpretation of the statement He has just made about eating His flesh and drinking His blood: that which gives life is feeding on the Spirit which led the Word to become flesh.

Macgregor (*Moffatt Commentary*) sees the spiritual implications in the context of this passage, but when he comes to the passage itself he falls back on the 'literal' interpretation which is at the basis of the sacramental interpretation. Then, being torn between the literal and the spiritual interpretations, he has to fall back on an altogether artificial explanation of the difficulty which he has created for himself. If the spiritual interpretation of this passage itself (6:52-59) can be reasonably sustained, then the unity of the whole chapter will also be sustained. There seem to us to be three points of exegesis in the passage itself which abundantly support the spiritual interpretation.

First of all, the use of the term 'flesh' instead of 'body' has seemed significant to some commentators. This may be taken as the first evidence that the Lord was not referring to the Lord's Supper in this passage. In all the other cases of reference to the Lord's Supper, it is Christ's 'Body' that is referred to, not His 'Flesh' (Matt. 26:26-29; Mark 14:22-26; Luke 22:19, 20; 1 Cor. 11:23-26). New Testament writers are likewise just as careful not to use the term 'Body' but to use the term 'Flesh' when referring to His incarnation and death in circumstances not related to the Lord's Supper. For example, John 1:14; Romans 1:3; 1 Tim. 3:16 and 1 John 4:2 refer to His incarnation as a manifestation in the 'flesh'; and Romans 8:3; Eph. 2:15; Col. 1:22; Heb. 10:20; and 1 Peter 3:18; and 4:1 interpret the atonement in terms of death in the 'flesh'.

Regardless of how one interprets the sentence 'This is my body', there is complete agreement that in the observance of the Lord's Supper it is the Lord's Body which is given prominence, not His Flesh. It appears that there is a significant difference in the meaning and usage of the two words. The Word became flesh; He was manifest in the flesh. He suffered in the flesh; He abolished in his flesh the law of commandments and ordinances. The terms 'flesh' and 'body' were not considered to be equivalent or interchangeable, and even with us they are not so used. Therefore, it does not seem reasonable to make the 'flesh' and 'blood' of John 6:52-59 refer to the sacramental elements used in the observance of the Lord's Supper. The spiritual interpretation would make the terms here refer to the necessity for appropriation of the whole personality, the whole spirit of sacrifice, of the Lord Jesus Christ. If it be objected that later Church Fathers, such as Justin and Ignatius, used 'flesh' and 'body' interchangeably in the sacramental ritual, we may reply that they did so because they had accepted the sacramental interpretation of this passage, but they did so without proper regard to the distinction observed throughout the New Testament with regard to these terms.

A second point needs to be observed regarding the thrice-repeated use in this passage of the word 'trogo', found elsewhere in the New Testament in only two places (Matt. 24:38; John 13:18). This is a very special word meaning to gnaw, crunch, chew. After using the common word for eating, 'phagete' from 'esthio', in the opening statement in verse 53, Jesus shifts to this very unusual word 'trogo' in verses 54, 56 and 57. A careful exegesis would inquire as to the reason for the shift. We must expect that there is in this newly-introduced word some special meaning which is meant to be conveyed to us by its introduction. In English we speak of 'chewing the cud', in the sense of cogitation or meditation. Some of the Indian languages have a similar usage. This word 'trogo' has that possible connotation. If we take that meaning, then, 'eating the flesh' (ho trogon ten sarka) means to munch, to chew, that is, to meditate slowly and appreciatively, deliberately and leisurely, on the total virtues of Christ, his birth, his life, his death, his resurrection, and all that flows from them. If we take this meaning, it refers to a spiritual assimilation of His qualities through meditation upon Him.

There is yet another point to be brought forth from this passage. There is not only a change of words as between verse 53 and the verses that follow; there is also a change in the tenses of the verbs. In the former, 'phagete' is in the aorist tense, signifying a single act, an act done once for all. In the latter three cases, 'trogon' is a present participle denoting that which is continuous and characteristic. Verse 53 speaks of the initial act, at one point in time, when the person for the first time tastes of the Bread which is Christ, and is saved through that experience of faith. 'Trogon' in verses 54, 56 and 57 speaks of the continuous, constant, daily, unbroken feeding of the soul on the flesh and blood of Christ, meditating on Him. This would not be satisfied by an occasional, even regularly repeated, participation in the Lord's Supper. It is important in this connection also to compare the tense used here with the tense used in verse 47, whereby it can be seen that the 'eating' is equivalent to 'believing', and both are continuous actions.

This passage, then, provides no sanction for ritualism, and there is no conflict between a spiritual interpretation for part of the chapter and a literal interpretation for another part of the chapter. The entire chapter has a spiritual meaning, and is a united whole. The evidence is cumulative in favour of the spiritual interpretation throughout. Therefore, when Christ in this passage speaks of eating His flesh and drinking His blood, we may take it that He means regular, habitual and continuous meditation on Him, participation in the Spirit which led Him to become flesh, union with Him in the spirit of our life. Such feeding produces eternal life here and now. The one so feeding has eternal life as a present possession.

Davidic Descent and the Virgin Birth

MICHAEL HOLLIS

This note sets out to state a question, not to answer it. I hope that it will lead to further discussion. I myself do not know what the answer is.

So far as I can see from a hurried examination of early creeds and credal statements, nowhere is there any mention of the descent from David but everywhere it is asserted that Jesus was born of the Virgin Mary. That is true both of the Eastern and of the Western traditions. But, when we turn back to the New Testament, we find a different situation. The emphasis laid upon the fact that Jesus is of the seed of David is at least as great as is the stress upon His birth from a Virgin.

Both the First and the Third Gospels say that the birth of Jesus was without human paternity. Whatever may have been true of the various sources which they used, they both assert this as a fact. The Christian communities from within which these gospels were written and within which they became current held this belief. But it is less clear that it was from the beginning a belief of all Christians. Mark says nothing about the birth of Jesus and this may well mean that there was no mention of the miraculous birth in the preaching which he knew. It is not explicitly mentioned in the Fourth Gospel but personally I find it impossible to interpret a number of passages in that Gospel except on the view that the writer both knew and accepted as a fact the miraculous birth of Jesus at Bethlehem.

Yet, on the other side, there is no clear proof in any other part of the New Testament of the existence of such a belief. Not only is it not mentioned. It plays no part in the theological thinking of any New Testament writer. It is not just a question of the miraculous. The resurrection is no less miraculous. But the resurrection constantly is implied in every book of the New Testament. It is woven into the whole pattern of theological thinking. Without the resurrection as a fact of history the whole New Testament becomes unintelligible. That is simply not so with the virgin birth.

But, when we turn to the New Testament from the ancient credal statements, we find that there is another belief which is

in fact extremely important for almost every writer and that is the belief that Jesus was the descendant of David foretold in the Old Testament. Even the two gospels which tell of the virgin birth also insist on the Davidic descent. It appears in Paul, in Hebrews and in the Revelation. And in every place it is plainly important, as it is also in the sermons in Acts. It is essential to the Gospel, as understood by the New Testament writers, that it be an historical fact. Jesus is the Messiah and the Messiah is the Son of David.

The question that needs an answer better than any which I have yet met with is this: how can Jesus be both born of the Virgin Mary and Son of David? The obvious answer is that Mary was descended from David. But this is just what neither of the two genealogies in the gospels, divergent as they are, even suggests. They are genealogies of descent through Joseph. The only indication, and that a very slight one, of Mary's tribe is the statement that her cousin was Elisabeth, a Levite. It is often asserted that descent was reckoned through a legal paternity even if it were not actual and, in the course of normal life, that would obviously be true. But it is legitimate to ask whether the stress of the New Testament writers, with their use of the very physical word 'seed', is really adequately recognized by anything less than an actual birth within the lineage of David. It is difficult to see how 'of the fruit of his loins' (Acts 2:30) is thought of as fulfilled in anything less than a real descent from David. It is clear from their form that both the Matthean and the Lukan genealogies are older than the gospels in which they now appear and probable that they existed once within circles that held the Davidic descent to be of primary importance, traced it through Joseph in a normal sense, and knew nothing of the story of a virgin birth. It is significant that neither the First nor the Third Gospel makes any serious attempt to explain how the genealogies stand in relation to their independent accounts of the birth of Jesus without the paternity of Joseph.

This is not to deny that 'Matthew' and 'Luke' accept both beliefs as true and important. It is to say that they do nothing to show how both can be true. I believe that the Fourth Gospel also holds both these beliefs but, once again, it does not indicate how they can both be true, in the realm of historical fact.

Some people say that they are two ways of describing the indescribable unique divine act. They are inclined to look upon the stress on the descent from David as necessary in any approach to Jews and also as a category within which Jews would easily state their faith in the divine saving act to which they had looked forward. Its almost complete disappearance, as seen in the absence of any mention of it in any creed, is then explained by the Hellenization of Christian thinking as the Gospel moves into the Gentile world. But it has to be said that the story of the birth of Jesus comes in the First no less than in the Third Gospel and that even in Luke the birth sections are strongly Hebraic. It would be

rash to maintain that the belief that Jesus was born of a virgin sprang up among Christians only after the Gospel had moved away from its original Aramaic speaking background into the Hellenic world. We find the clearest statements about the virgin birth alongside the belief in the descent from David. It may be added that recent interpretations of the Fourth Gospel would find in it, too, a very powerful Old Testament and Jewish background of thought.

At least for those who are convinced that the Christian Gospel is essentially and vitally bound up with history this attempt to represent the virgin birth and the Davidic descent as two alternative 'myths', legitimate in their place, pointing to the uniqueness of the divine act in Jesus, but not necessarily true as history, is, I think, unsatisfactory. But, to do justice to the New Testament, it is important to see that there the Davidic descent matters more, if we take the whole New Testament literature into account, and plays a much greater part in the New Testament theological thinking, than does the virgin birth. There is a real change between the New Testament and the creeds.

I will finish by restating my questions :

1. How is it possible to believe, consistently with the New Testament evidence, both that Jesus was born of a virgin and that He was the Son of David ?

2. If there is no satisfactory answer and we have to choose one or the other as historically true, is it not a fact that the New Testament evidence for the truth and importance of the Davidic descent is stronger than that for the virgin birth ?

Review Articles

EASTERN CHRISTIANITY TODAY

S. ESTBORN

The author of this little book¹ is well-known in India since his stay in Travancore in 1953-1954, when he, invited by the Orthodox Syrian Church, worked as the Principal of the Catholicate College at Pathanamthitta. Being a son of the Orthodox Church in Russia and working as a Professor at the University of Oxford, he has felt it his special calling and taste to make the Western Churches more familiar with the Oriental forms of the Christian Church. He has done so in a number of most interesting and instructive books, like *The Church of the Eastern Christians* (1942), *Three Russian Prophets* (1944), *The Russians and their Church* (1945). His aim in writing these books is not mere information. He wants to serve the great cause of the unification of Christendom. The urgency of this task is made evident in several of his latest books, the best-known of which is *The Reintegration of the Church* (1952).

In the above book his expressed aim is to make the Eastern Tradition of Christianity known to Indian circles, Hindu as well as Christian. It is, therefore, written particularly with Indian conditions and problems in view. The title of the book is not quite adequate, because the Christian East includes more than the so-called Orthodox Churches, i.e. the block of the Byzantine Churches, and the so-called Schismatic Churches of the Middle East and Malabar in India, which the book describes. To the Christian East belongs now also a large part of Roman Catholic as well as Protestant Christendom. A title more true to the content of the book would have been *The Christian Churches of the Eastern Tradition*.

His many years' stay in the West and of intimate contact with Western Christianity enabled the author to compare and contrast the Western tradition with that of his own Church. His fine analyses of the two traditions and their differences in emphases and viewpoints are most instructive and illuminating. Sometimes, however, the reader may doubt whether his contrasts are quite correct. When, time and again, he points out that Western

¹ Nicolas Zernov: *The Christian East*. S.P.C.K. 1956. Price: Rs.1/75.

Christianity, contrary to the Eastern, makes a sharp distinction between matter and spirit (p. 47), it is true only in so far as this distinction is made more sharp in Western than in Hebrew thought and faith. But this distinction the West has learnt from the East. Further, the author says that the West conceives of redemption itself as man's liberation from earthly bondage, whereas in the East spirit and matter are conceived as two manifestations of the same reality, both of which are to be sanctified and made the temple of the indwelling God (p. 36). To this it must be said that both statements seem to be in need of considerable revision. Western Christianity conceives of redemption as salvation from sin and evil, not as liberation from earthly bondage in the sense of the material world. If at times there has been a tendency to identify matter and evil and to seek salvation through the suppression of the body, this is something which the West has got from the East. Is it possible to forget all the excesses of asceticism and the tormenting of the body, inside and outside the Church, which from the East invaded the West in the fourth and fifth centuries ?

On the question of the Eastern conception of Salvation, however, we must be a little more explicit. Here we touch the heart and centre of the Christian faith, and differences here are decisive. They will reveal themselves in all aspects of the life of the Church. The author has studied the two traditions in all these aspects and makes many striking observations with regard to the significance of their differences. To the author it is visible already in the architecture of church buildings. The flame-shaped cupolas of the Russian churches, with their bright, arresting colours, proclaim the regenerating power given to the Christian community, whereas the austere architecture of Western churches symbolizes the conflict between two hostile realms. The interior decorations of Eastern and Western churches also express these two interpretations of Christianity. The orthodox temples represent Heaven and Earth joined together in an indissoluble union. The sanctuary, separated from the rest of the building by a screen, is heaven with its holiness and mystery. The interior of Western churches, with their pews, pulpits and altars corresponds with the teaching that man must be continuously assisted from above in order to make progress along the right path. The behaviour of the worshippers in the two churches is also very different. In a Western church it is strictly punctual and uniform. All follow the lead of the officiating clergy, and stand, kneel or sit at the same time and together. In an Eastern church the priest is seen only occasionally ; during many parts of the service he remains behind the screen. The service is not conducted by him ; it is a corporate action. But no uniformity is necessary. Some kneel, others prostrate, others prefer to stand. Some come in late, others go out before the end of the service. This freedom, in the opinion of the author, expresses the idea of the Church as a great family, in the treasures of which each and every member has an

equal share. He knows that whether he stays only a few minutes at the service, or spends several hours there, he is participating only very inadequately in the never-ceasing glorious worship of the whole church of Christ.

Most striking is the difference in the celebration of the Holy Eucharist. In spite of different interpretations, both Roman and Protestant rites agree in this that the culminating point of the action is the Divine intervention, bringing to men the means of repentance, forgiveness and reconciliation with their Heavenly Father through the supreme sacrifice of His Son. For an Orthodox Christian, on the other hand, the Eucharist is not so much an intervention from above, as the gradual revelation of the Divine Presence, and spirit and matter join together, and time stops its flow as it merges with the ocean of Eternal life and light.

All this is symbolized in the three-staged dramatic action of the Eucharist, as *Prothesis*, or Preparation of the Gifts, the *Synaxis*, or Assembly, known usually under the names of the 'Liturgy of the Catechumens' and as *Anaphora* or Offering of the Gifts, known as the 'Liturgy of the Faithful'. The author points out that the setting of this divine drama is paralleled in ancient Greek tragedy.

It is evident that the differences in tradition have their root in a different understanding of Christianity itself. According to Dr. Zernov the whole edifice of Christianity, in the teaching of the Orthodox Church, rests on the two cardinal truths, viz. the mystery of The Holy Trinity, and the mystery of the Incarnation (p. 72).

It immediately strikes a Western reader that the mystery of the Atonement is absent in this definition of the Christian faith. The author is fully aware that this means a different understanding of Salvation. 'Christ crucified, Christ dying on the Cross is the usual picture seen by Westerners' (p. 74). In the East, Salvation is the grant of a new life, the life of unity, holiness and immortality, bestowed upon redeemed mankind through Christ's victory over death and through the descent of the Holy Spirit on the day of Pentecost. 'For the East, Christ is the Saviour because he showed the way of new life and proved by his Resurrection the power and truth of his teaching.'

The present reviewer cannot help asking the same question as he did five years ago after Dr. Zernov's lectures at Gurukul on the Sacraments of the Eastern churches. If this is the meaning of the Holy Eucharist, and thereby of the Christian message, what then about the curse of sin and evil under which the individual as well as the whole world is suffering and struggling in vain? Dr. Zernov admits in this book (p. 46) that the Eastern Service suffers from several serious defects. For instance, it does not stress enough the moral responsibility of the individual and makes an insufficient appeal to the will of each Christian. 'The services are apt to carry the worshippers away into the realm of timeless joy and freedom, instead of disciplining them and teaching them

methodically to apply Christian precepts.' But evidently he does not consider these things as too serious defects. For 'the East does not think about salvation in terms of the individual soul returning to its maker ; it is visualized rather as a gradual process of transfiguration of the whole cosmos, culminating in *theosis* or the deification in Christ of the members of the Church as representatives and spokesmen of the entire creation' (p. 74).

If this is the teaching of Eastern Christianity today, naturally we must ask whether this is the Christianity of the Gospel. We saw above that the Atonement has no place in Dr. Zernov's theology. 'Christ is the Saviour because he showed the way to the new life.' St. Ignatius of Antioch, who was martyred about A.D. 112 and who had stood near the Apostles, wrote (in his letter in the Philadelphians) that 'the Gospel has something pre-eminent, indeed, viz. the coming of the Saviour, our Lord Jesus Christ, His Suffering, and the Resurrection'. In the Incarnation, the Suffering and the Resurrection of our Lord, St. Ignatius found the 'pre-eminence' of the Gospel. Has Eastern Christianity in our time lost the Cross ? When Dr. Zernov says : 'Christ crucified, Christ dying on the Cross, is the usual picture of the Saviour seen by Westerners', he cannot hope to escape the question : 'Only by Westerners ? What about St. Paul and all the Apostles ?' To ask the question is to answer it.

But Dr. Zernov is not very much troubled by this fact because the Bible is not the final authority. In contrast to Western Christianity, the Eastern church is not preoccupied with the problem of authority. Roman Catholics believe that final authority belongs to the Bishop of Rome ; Protestants find it in the text of the Bible, but the Eastern church finds it in Tradition. What is Tradition ? 'It is the Holy Spirit speaking and acting through the whole body of believers' (p. 75). With Luther we must ask : 'How do you know that it is the voice of the Holy Spirit you are hearing if you don't compare it and measure it against the Word of God ?'

Dr. Zernov would answer : 'Each Christian hears the voice of the Spirit, but because the same voice speaks to other members of the same body only unanimous decisions reached in an atmosphere of humble obedience and perfect concord can be treated as expressing the divine will' (p. 76). All conditions taken seriously, this is a good answer. But immediately the question will be raised not only : why then neglect 'the picture seen by the Westerners', but the more serious one : how can the witness of the Apostles and the primitive Church as testified to in the New Testament be neglected ?

Evidently the aim of the author in writing this book is the laudable one of making the Eastern form of Christianity better known to Indian people and his desire is that they should have access to the Gospel, not only through the sectarian channels of the West (p. 128), but also through the tradition of the Byzantine churches, which he thinks comes nearer to the heart of the East.

Probably this form of Christianity with its emphasis on Christ as Saviour in the sense that 'he has shown the way of a new life' and its sacramental mysticism of indwelling Grace, in which time stops its flow, as it merges with the ocean of Eternal life and light, will be more easily understood and accepted in India than the sterner aspects of the Gospel emphasized by the West. But the question must be seriously faced: Is this kind of Christianity the one that India needs?

Dr. Zernov's ideas of the reintegration of the Church and his zeal for Christian unity are well-known. In his view none of the four main groups of the divided Church—the Oriental (Monophysitic, Nestorian, and Thomas Christian), Byzantine ('Orthodox'), Roman, and Occidental (Protestant)—expresses the whole and full richness of the Christian faith. But each one of them has its own contribution to offer. 'Only if each of these interpretations is accepted as an integral part of the Christian community, can the true picture of the Catholic Church in all its inspiring variety, complexity and richness be properly grasped and its amazing structure fully understood' (p. 124). Very few among those who have any real sense for the problems of Christian unity would object to this view. It seems, however, that Dr. Zernov regards the Byzantine group as the cornerstone of the edifice, because, in his opinion, 'the Byzantine Christians have preserved better than any others the Apostolic form of Christian truth' (p. 126).

This, obviously, will have its bearing on the author's view of the situation in India. 'The Indian People stands at the cross-roads at present', he points out. 'Secularism and revived Hinduism, Christianity and Communism, seek to attract their attention. The country has been awakened to new life but it has not yet chosen the direction for its forward movement . . . Great is the responsibility of the Christian minority, great are its opportunities, but formidable are also the obstacles confronting it. The task of reconciliation, involving victory over the spirit of provincialism and sectarianism, is pressing its claim with the utmost urgency upon the members of the Indian churches' (p. 135). There is almost prophetic weight in these warnings and one wishes that they were taken to heart by every member of the Christian churches of India.

For good reasons Dr. Zernov holds the view that 'the emergence of an all-Indian church would be an event which might have a decisive influence upon the whole evaluation of contemporary Christianity' (p. 131). Again he finds the key to the problem in the 'Orthodox Church'. The so-called Syrian Orthodox Church in Kerala (the Catholicate party of the Syrian Christians), in his opinion, holds a key-post in the present divided state of Christendom, for they better than any other body can set in motion two movements of reconciliation of supreme importance for all Christians (p. 133). They are well placed for the establishment of sacramental fellowship between the Eastern and the

Protestant Christians, and between the Byzantine and the Oriental churches.

However eagerly one awaits the unity of all Christians, not only in India but in all the world, one may doubt whether the road Dr. Zernov has outlined is the way to the goal. There are many charming features in the picture Dr. Zernov has made of Eastern Christianity, and no-one would deny that the rest of Christendom has much to learn from it. But its many obvious defects, of which this article has pointed out some, exposes the thesis that these churches have preserved better than any others the apostolic form of Christian truth to serious doubts, yet a study of Dr. Zernov's fascinating book is highly rewarding.

RELIGIONS

J. G. ARAPURA

The sub-title 'A Preliminary Historical and Theological Study' describes the aim and purposes of the book under review.¹ It does more; in fact it gives us, as the reading of the book will confirm, an insight into the method as well. It is customary for religions as well as religion to be studied historically so as to ensure the maximum of objectivity: historically means scientifically, assuming history to be a department of science. However the need for a theological study of the same universe of discourse has been for a long time felt; Kraemer, as is well-known, is its leading representative. Although the book under review is not likely to become the *magnum opus* of synthesis of the two types of approach to the study of the subject-matter, the awareness of having to do justice to both is one of the recognizable features of the work.

The author wisely makes a distinction between objectivity and what is professed as impartiality. He does not have any pretensions to the latter. In the place of impartiality—which he rules out as never really true in whatever case—he substitutes sympathy. He tells us 'There can be no such thing as absolute impartiality where vital matters are concerned; but sympathy with the sincere beliefs of others there must be' (p. ix). In other words, to put the matter in our own way, it amounts to saying that instead of pretending that the emotive attitudinal element can be eliminated, what is required—and practicable—is to introduce into it the right orientation.

This reviewer would agree with this opinion. The objective, although it is itself quite distinct and apart from the emotive attitudinal, has nevertheless got to function within the framework of that ineliminable element. However, what relationship sympathy has to objectivity, what really sympathy is and what

¹ D. W. Gundry: *Religions*. London: Macmillan & Co. 1958. Pp. 189. Price: 16s. net.

it is designed to do in our particular enquiry, are questions our author does not answer, nor even asks. But we appreciate the fact that as this book is not a systematic work, and has no pretensions to profundity, many gaps and gulfs are bound to exist.

Paired with the invitation to be sympathetic, there is the declaration that 'the point of view is openly Christian' (p. ix). The author claims that such a point of view is bound to be less intellectually and spiritually sterile than an agnostic or eclectic approach. This frank declaration is very refreshing for several reasons, and particularly because it prepares the reader to do thinking on the subject without adopting any pose.

The historical or the objective way and the theological way of studying the subject-matter of religion and religions are also alternatively called the descriptive and normative way respectively. On balance it would seem, however, that the author makes a stronger plea for the normative method than for the other, but he certainly does not neglect the latter. He is right in maintaining that when we study religion or any particular religion as it is, our ideas of what religion ought to be and what religion we would like to have are bound to creep in. 'The normative study of religions proceeds not from detachment but from our own ideas and ideals'. And 'even a scholarly survey of the great religions will not reveal to us the truth' (p. 3). In a genuine study of religion 'we are concerned not only with religion as it is, but with the truth or falsehood of religions and whether we ought to put ourselves under their allegiance' (p. 2). This kind of concern is what characterizes a theological study. In order to see where the theological study will lead us, which is the ultimate purpose of the book, it will be necessary to see the plan and the scope of the enquiry conducted in its pages.

The book seems to adopt a six-fold thematic division, although the author does not say so. A discerning reader can see it. The first is the most general one of religion as such: asking and trying to answer the question, What is religion? This we might say is the philosophical theme. The second one concerns the speculative inquiry into the origin of religion. The third is the historical theme of the religions of the ancient world. The fourth theme is the anthropological one of the primitive religions. The fifth is the comparative study of the major religions of the world. The last is the theological question of the normative principles of religion (coupled with the personal question of the kind of religion we ought to have for ourselves). This last theme takes us to the crux of the matter.

II

Although on the face of it the various themes might seem unconnected, such is actually not the case: there is a certain scheme behind it all and a certain problematic continuity though not readily recognizable. It is apparent that the main theses of

the author are two, with an intermediate one, which links the two together and serves as the point where the one line of thought is reflected off into the other.

The first thesis, simply put, is this: Religion in some form or other is inescapable and is universal. It is stated, 'It is almost impossible not to have a religion; for even a denial of the commonly accepted teachings of the great religious systems by an individual leaves him still with a way of looking at things, a way of behaving and a way of feeling. Atheism itself is a kind of religion, though a negative one' (p. 7). Chapters I-VI, in which the various tasks of definition of religion, the survey of ancient, primitive, and major religions, are all undertaken, are designed to prove this point. Looking back at these chapters, the author observes at the opening of Chapter VII, thus, 'Our survey of the religious experience of mankind, past and present, shows that man has always sought for communion with a divine power; and this experience has found its noblest expression in two main types of religion, monism and monotheism, Buddhism being the crown of the former, Christianity that of the latter' (p. 156).

The second thesis could be expressed by the title of the last chapter, Religion as Decision. Even at the very beginning of the book Mr. Gundry writes, 'And we must also remember that even a scholarly survey of the great religions will not automatically reveal to us the truth. At the end, just as all along, we shall be faced with the necessity of making up our own minds—of making a decision for ourselves' (p. 3). Decision is presented as the criterion of choice in religion. Decision is applicable in two ways: choice between religion and no religion and choice of one religion for oneself from among the existing ones. Regarding the first, one can choose not to be religious at all. 'There is a common view that the only intellectually honest approach to religion is to withdraw from it and consider it as one of many human phenomena' (p. 165). On the other hand if one decides to be religious, and one has to, considering the overwhelming evidence for the inevitability of religion—there are still alternatives. 'Either we are to decide which religion to adopt for ourselves or we are to make a composite religion drawing the best from each' (pp. 165-166). About those who make the latter choice, Mr. Gundry writes, 'Doubtless many who take this line are sincere; but they are certainly not being profound' (p. 165). They will never arrive at any decision at all, but 'will remain sitting on the fence of objectivity, until it rots beneath them, or is swept away by the storms of life' (p. 166). But he does not deny that objectivity has a place in religious decision. But at some stage we must pass from objectivity to subjectivity (pp. 165-169). Subjectivity the author sees as commitment. 'There must be commitment to a religion if religion is to yield up its treasures' (p. 166). While he shows up 'the folly of detachment', he points the reader to the imperative need of 'an unself-consciousness, a losing of oneself in religion, not as an academic abstraction, but as an activity'.

This is the place to speak about the intermediate thesis, which has already been mentioned. The problem of decision—according to the author's plan—has been 'accentuated by the study of the great religions'. To be sure man's religions give a united testimony for the truth of religion as such, for 'the religions of the world make an unwearying call away from complete trust in man to humility before the Reality which lies behind the universe' (p. 157). 'They all teach that "here we have no continuing city"' and invite us to see life *sub specie aeternitatis*. In spite of this united testimony, 'their answers, however, are different'. It is here that the comparative study of major religions of the world, under the classification of monistic and monotheistic religions, undertaken in Chapters V and VI become relevant. As has been indicated above, Buddhism represents the pinnacle of the monistic religions, as Christianity that of the monotheistic. The decision finally, according to the author, has to be made between these two. 'Of all the classical religions of the world only two are serious rivals for world's allegiance' (p. 110)—these two are Buddhism and Christianity. The problem of choice between monism and monotheism—which is really the only relevant problem in religions—is persistent through the latter part of the book, although often it is only implicit.

The author is, however, all through his arguments, particularly in the last chapter, careful to show that we are not helpless before the alternatives. Religious decision is not arbitrary. We do not have to commit ourselves unthinkingly to one or the other. Subjectivity is altogether independent of the objective; we need both. The objective method is the method of reason. Mr. Gundry observes, 'Christian theology, however, has on the whole respected the dictates of human reason, since it is our reason and our will that makes us what we are, human as distinct from sub-human beings. The monotheist believes that he is made in the image of God, and that consequently human knowledge is not misleading' (p. 161). This reviewer can only say with envy that Mr. Gundry is fortunate in possessing still so much faith in human reason, which he knows that many in our generation, including some influential theologians, have lost.

In sum, we should admit that Mr. Gundry's represents a very interesting approach to the problem of religion, and a not uncommon one. And he is commendably bold in leading the problem right down to the real focal point of decision, without going into platitudes and at the same time without seeming to be aggressive. He writes 'A personal answer to the question of Christ "Who say ye that I am?" is inescapable. Indecision is tantamount to denial' (p. 168). The objective of the book is praiseworthy, the conclusion to which the reader is challenged is acceptable: but there are scores of points which need clarification. There are many questions which arise in the mind of this reviewer, which will require a lot of space to deal with elaborately. But one observation which has to be made is that he has made his

arguments too reasonable to be convincing. However, though the specialist may raise his eyebrows in many places, no layman who reads this book can lay it aside without feeling that he has made some discoveries. And even the specialist will concede its relevance to the contemporary religious situation and to the situation of man as a whole.

OLD TESTAMENT THEOLOGY

B. F. PRICE

One's reflections on this new addition¹ to the recent succession of books devoted to the Theology of the Old Testament might well start from the author's words on p. 275: 'Not a trace should be allowed to remain of the conception, or rather, misconception, that the teaching of the Old Testament depicts a God quite different from the God of the New Testament.'

The fact that Dr. Vriezen mentions the possibility of such a misconception being held is an indication that he supposes that among his readers there may be some who are still attracted by the ancient heresy of Marcion. Irenaeus, it will be recalled, said of Marcion that he called the God of the Old Testament 'a worker of evils, delighting in wars, inconstant in judgement and self-contradictory.'² In distinction from, and superior to the God that made the world, Marcion speaks of the Father of Jesus. The Early Church refused to accept Marcion's distinction, but is there not a possibility that Christians in the twentieth century, particularly in a cultural environment so different from that of the sub-apostolic age as we find here in India, may be tempted to see in Marcion's answer the most convenient way out of a dilemma? Vriezen quotes the well-known dictum of Harnack: 'To reject the Old Testament in the second century was a mistake which the Great Church rightly refused to make; . . . but that Protestantism since the nineteenth century should continue to treasure it as a canonical document is the result of religious and ecclesiastical paralysis.'³ The allowances which Harnack was evidently prepared to make for the Church of the early centuries is one which some might be willing to concede to the Church in the West, while asserting that the Church in India has no right to set the Old Testament on a pedestal which is not shared by equally ancient scriptures which have long formed part of the nation's religious heritage.

Dr. Vriezen describes the use of the Old Testament in the Church as 'one of the most urgent contemporary problems.'⁴ If this is so in Europe, we cannot afford to overlook it here in India

¹ Th. C. Vriezen: *An Outline of Old Testament Theology*. Basil Blackwell. 42s.

² Adv. Haer. I: xxvii.

³ p. 98, n. 1, citing Harnack: *Marcion*, p. 253.

⁴ p. 97.

or to indulge in the 'ecclesiastical paralysis' which would allow the solution to the problem to be based simply on the experience of the Church in other situations. G. E. Phillips in a book dealing with this problem, to which Dr. Vriezen also alludes on p. 80, quotes Dr. Radhakrishnan's attitude to the Old Testament in such a way as to suggest that that book is a serious obstacle between many Hindus and their acceptance of the Gospel: 'The intolerance of narrow monotheism is written in letters of blood across the history of man from the time when first the tribes of Israel burst into the land of Canaan . . . The spirit of old Israel is inherited by Christianity and Islam.'¹ If our study of the Old Testament does not provide us with some kind of answer to such criticisms as this, its retention in the Christian Scriptures can only prove to be an embarrassment to the Church. And one justification of the present emphasis on Biblical Theology, the outcome of which has been the production of such books as that which we are now considering, is a growing emphasis on the *theological* study of the Old Testament.

Such a study involves commitment, in the sense that it recognizes the place of the Old Testament in the *Christian* canon of Scripture. It would not be reasonable to suppose that a Theology of the Old Testament written by a Christian would have the same emphasis as one written by a Jew, since in both cases the writers would be standing outside of their subject and looking at it from different viewpoints. It is not legitimate to argue that scholarly objectivity is lost in such a process, since one of the aims of Old Testament Theology is to bring us to an understanding of what the Old Testament has to say to *us* in our present situation. In the process it is unavoidable that it should be refracted, as it were, through the medium of that which is looked upon as its fulfilment.

One of the values of Vriezen's study is the emphasis he lays on the close connection between the Old Testament and the New Testament, as for example on p. 111, where he lists four important lines of connection, viz. typology, preparation, similarity, and contrast. His book is, in fact, divided into two main portions, 'Introduction', which occupies one-third of the whole book, and 'The Content of Old Testament Theology'. Much of the Introduction is devoted to an examination of 'The Old Testament as the Word of God, and its use in the Church.' That is to say, before we reach the study of such themes as God and Man we have had to face the issue of the validity of the Christian emphasis on the Old Testament. One is constantly made aware that Dr. Vriezen is interested in the Old Testament as that from which one preaches the Gospel, and that for him questions of critical scholarship are of interest only in so far as they can be made to serve the primary task of evangelism through the Word of God.

¹ G. E. Phillips: *The Old Testament in the World Church*, p. 15, citing S. Radhakrishnan: *The Hindu View of Life*, p. 55.

It is in this connection that Vriezen makes the distinction which may at first sight seem irrelevant, between two objects of study, namely the Religion of Israel and the Old Testament itself. 'I make the distinction', he says, 'between the Old Testament and the religion of Israel because in my opinion the Old Testament cannot simply be called the document of the religion of Israel.'¹ In other words, the Theology of the Old Testament must have as its object the Old Testament as it came to be formed under the influence of certain historic events which, had they been otherwise, would have resulted in the preservation of a very different corpus of literature. It is the Old Testament as the *witness* to God's saving acts through, and one may even say despite, the empirical religious experience of Israel, which should be the object of our study. Naturally this involves a consideration of the extent to which the Old Testament reaches its fulfilment in the New Testament, and what, in fact, we mean by fulfilment.

A number of answers might be given to such a question, and more than one is offered by Vriezen. For example, he describes Christ as the fulfilment of the Law in that 'He actualizes the law by making the kingship of God the essence and basis of His life and in that way bringing it to its full revelation and development.'² In other words, Jesus brings out more from the pages of the Old Testament than its readers (and, we might add, its writers) had ever seen there before.

Nevertheless, fulfilment means more than that. It involves the recognition that 'there is a line that leads from the Old Testament to Christ',³ though such a line can be seen by faith rather than by systematically classifying the so-called Messianic prophecies of the Old Testament, and claiming that Christ is the answer to the expectations of the prophets. It must not be forgotten that the coming of Christ was at least as much a denial of the Jewish expectations of a Messiah as an affirmation of them. Mowinckel goes so far as to say: 'Jesus came to be, not the Messiah, but the Son of Man. He wanted to be the Messiah only in so far as the idea of the Messiah had been modified by, and was compatible with, that of the Son of Man.'⁴ In other words, there is a sense in which the Messiahship can be included among the 'lines in the Old Testament that lead to Judaism and may draw the reader away from Christ.'⁵

That Jesus believed Himself to be the answer to the expectations of the prophets is clear from such passages as Luke 4:21; 7:18-23, to mention no others, but this is a very different thing from saying that He was content to be fitted into any one of the many Old Testament patterns for the Coming One. It is, in fact, the very variety of thought-forms and expressions which are

¹ p. 40.

² p. 77.

³ p. 87.

⁴ Mowinckel: *He that Cometh*, p. 445.

⁵ Vriezen, p. 87.

taken up from the Old Testament into the New Testament that adds force to the validity of a Christocentric Theology of the Old Testament such as Vriezen provides.

If a Theology of the Old Testament were to be viewed from the perspective of the New Testament simply because the one hope of the Messiah received its fulfilment in the Incarnation, we might well dispense with the Old Testament. But in actual fact, the connection between the two parts of the Bible is so varied in its manifestation that the amputation of the Old Testament from the New may indeed be likened to a major surgical operation. The New Testament proclaims that in Jesus of Nazareth the Son of Man has already appeared in humility preparatory to His appearing with the clouds of heaven, that the anonymous figure of the Suffering Servant has stepped out of the pages of Scripture and has suffered under Pontius Pilate, that the Prophet like unto Moses has spoken unto Israel all that God has commanded Him, that the Good Shepherd of Ezekiel 34 has come to seek that which was lost, that the Word whereby the heavens were made has become flesh, that the Wisdom which was the firstborn of all creation is the one in whom we have our redemption.

Is this penetration of the New Testament by the thought-forms of the Old something artificial, or is it the development of a process already at work within the Old Testament itself? If we can make out a case in favour of the latter alternative, we have a further argument in support of the organic unity of the two testaments and of Vriezen's contention with which we started. At this point we may make use of a suggestion which he puts forward that 'the connection between Old Testament and New Testament may be called one of *perspective* . . . At the heart of the Old Testament message lies the expectation of the Kingdom of God, and it is the initial fulfilment of this expectation in Jesus of Nazareth, who is, for that reason, called the Christ, that underlies the message of the New Testament. *The true heart of both Old Testament and New Testament is, therefore, the eschatological perspective.*'¹ What Vriezen is evidently emphasizing here is the forward look of both Old Testament and New Testament, but a forward look which continues beyond what is denoted by 'the initial fulfilment' which he mentions. It is this common outlook of expectation which we find in the New Testament no less than in the Old Testament which strengthens the conviction that we have here a proclamation which originates from the one Divine Source, which is responsible for the initial expectation in the Old Testament, for the preliminary fulfilment in the Incarnation, and for the final fulfilment which is still awaited, but whose outlines are coloured both by the initial expectation and by the firstfruits of the fulfilment.

Yet another link which binds together the Old Testament and the New is the occurrence in the Old Testament itself of

¹ p. 100.

precisely the same acknowledgement that the way in which God has acted in the past is being repeated in the present age as we find to be characteristic of the New Testament. Perhaps the best example of this recognition that God is acting in Old Testament times as He had already acted in the past is the theme of the Second Exodus, which we find particularly in Hosea and in various passages in Isaiah. In Hos. 2:14f. the prophet sees a repetition of the wilderness-experience as Israel's only hope for renewal. In Isa. 11:11-16 we appear to have a post-exilic passage looking for a repetition of the miracle of the crossing of the Red Sea, based in part at least on the expectations of a highway through the desert which we find in Second Isaiah (cf. Isa. 48:20f. ; 52:11f.). In these latter passages the prophet is clearly thinking in terms of a saving act that will occur in the immediate future, and which will be as effective a means of deliverance for the Israel of his generation as the Exodus was for their forefathers.

Another example of this theme of a repetition of God's saving pattern in history may perhaps be found in Isaiah's attitude to Jerusalem, though here the theme of salvation is interpenetrated by that of judgement. The first of the relevant passages is to be found in Isa. 28:21, where the God who won a victory for David is represented as being about to repeat the victory on the same battlefields outside Jerusalem, but with this difference, that now He will overcome, not the Philistines, but His own people. The following chapter opens with a reminder to Jerusalem that David had encamped against it in the past, and by his conquest of it had brought it within the scope of God's saving history, but that the time was now imminent when not David, but God Himself, would encamp against her in judgement. This particular example is noteworthy as being one which appears to be taken up in its turn into the New Testament in the account of the weeping of Jesus over the same city (Luke 19:41-44), where the language used is reminiscent of this passage in Isaiah.

Granted the validity of these examples in the Old Testament itself, we can go on to draw the conclusion that the writers of the New Testament were not using the Old Testament in a way that was alien to its own thought-patterns when they claimed that the age in which they lived was the age of the fulfilment of God's ancient promises. For this very process of balancing type and antitype, which to many seems so artificial, was no novelty, but simply a continuation of a process which had already been at work in the Old Testament, as when the prophet of the Exile saw in the events of his own day a reflection of an earlier deliverance by God of His people.

Just as the Old Testament writers saw a consistency of pattern in what God had done at the Red Sea and what He was about to effect in the age of the Exile, so, we may surely claim, the writers of the New Testament had every right to look upon the events of their own day, not as the antithesis of what had gone before, but simply as a further stage in that same saving history

in which God had been active for His people from the time of Moses and earlier. The conception of God's saving activity as something that involved His 'coming down' for the salvation of His people was not something new and unforeseen when it made its appearance in the New Testament; that same pattern was recognized from the call of Moses onwards, to whom God had spoken of 'coming down' to deliver His people (Exod. 3:8). And however dubious may be the text of Isa. 63:9, 'In all their affliction he was afflicted', there can be little ambiguity about Isa. 43:2 or Isa. 46:3f. The parabola described in John 13:3f., to borrow Dr. Wheeler Robinson's graphic expression, is already anticipated in the Old Testament record of the God who stooped down to teach His first-born to walk, supporting his first steps by His fatherly arms (Hos. 11:3).

Yet another characteristic of God's nature as it is revealed in both Old Testament and New Testament is the indirectness of His communication with man, so that the God of Israel who is the Saviour is a God that hides Himself so effectively even in His fullest revelation that John the Baptist himself had his doubts whether Jesus was indeed 'He that cometh'. As an example of the hiddenness of God's revelation of Himself in the Old Testament, Vriezen mentions on p. 235 the call of Moses, where the prophet asks in vain for a clear-cut answer to his questions with which he can convince the Israelites. But faith is demanded of them too, no less than of the disciples in the New Testament. Even in the very language of His revelation the God who speaks in the New Testament can be recognized as the same who had spoken long before to the Fathers.

The experience of the Church clearly teaches us that those who abandon the Old Testament thereby leave the door open to substitutes for it which distort the interpretation of the New Testament itself. The presence of the Old Testament in the Church is therefore a safeguard to ensure that the Gospel of the New Testament is understood in the correct perspective, and that such expressions as 'Kingdom of God' are not given subjective interpretations in accordance with the fancies of the individual exegete or his ecclesiastical tradition. And so we return to the point from which we started, and may fittingly quote some words of Dr. Vriezen which may have special relevance to readers of this journal: 'We cannot agree with the younger churches, therefore, when they allow themselves to be deterred by the somewhat strange and archaic form of the Old Testament message; they will have to gain more practice in the reading and exegesis of the Old Testament.'¹

So far we have touched only on the fringe of this thought-provoking book and have said virtually nothing about its second half, dealing with the content of Old Testament Theology, with its chapters on God, Man, the Intercourse between God and Man,

¹ p. 92.

the Intercourse between Man and Man, and the concluding chapter on the Kingdom of God. All these themes are treated with clarity and a deep insight into the essential meaning of the Old Testament message.

Dr. Vriezen's pronouncements on questions of Biblical criticism may not commend themselves to every reader. While he accepts the critical method of interpreting the Old Testament as that which most effectively ensures that it is the living Word of God for us, and in fact, reminds us that Jesus Himself refused to be bound to the letter of the Old Testament, not only in the Sermon on the Mount, but in His quoting of the Old Testament in Luke 4:18f. (cf. Isa. 61:2), he himself tends to be conservative in his judgements. On p. 358 he attributes the conclusion of Amos to the prophet of that name, and this view is also implied elsewhere. He appears to attribute most of the book of Micah to the prophet of that name (e.g. p. 60), so that on p. 139 Micah 6:6-8 is attributed to 'the simple farmer of Moresheth'. The treatment of Genesis 2-11 on p. 210f. is rather uncritical, with its assumption that all the Yahwistic portions there are from the same hand, including the portrayal of Noah both as the survivor of the Flood and as the father of vine-culture. The suggestion that 1 Sam. 7 and 8 reflect an earlier viewpoint than chapters 9 and 10 is also rather difficult to accept.

It is a pity that the index of references could not have been more complete; only a small proportion of the references liberally scattered through the text are listed there. The bibliographies which conclude most of the main divisions of the book are full and up-to-date, though a high proportion of the books listed are in languages other than English.

We can be grateful for a very successful rendering of the second (1954) Dutch edition of the original work into English by a Dutch schoolmaster. There are very few misprints although the book is printed in Holland. It can be wholeheartedly recommended to theological schools and colleges, and even individual purchasers can be assured that this is good value for money in these days of expensive books.

Book Reviews

Appreciating India's Music : by Rev. Emmons E. White. An Introduction to the music of India with suggestions for its use in the Churches of India. The Christian Students' Library, No. 14, The Christian Literature Society, Madras, 1957. Pp. viii + 101.

This little book will be an encouragement to those who are already convinced of the beauty and value of Indian music, and a very useful initiation for those who are sufficiently open-minded to admit that Western music is not the only type of music in the world. After a short survey of the history of Indian music, the author gives a clear idea of its main characteristics. The Indian scale, divided into 22 microtones, is a modal scale, i.e. a scale whose notes are all related to a fixed dominant. The basic structure of Indian music is the *raga*, a melody-type. It is a melodious arrangement of the notes of the ascending and descending scale upon which elaborate melodies are built. Each one of the numerous *ragas* possesses its own particular feeling which the singer or instrumentalist must be able to express. The *tala* or rhythm with its great variety must be strictly followed if the specific quality of Indian music is to be preserved.

In the last four chapters the author studies various types of singing and makes useful suggestions regarding their use in evangelism and church worship.

While many missionaries have studied Indian history, philosophy, architecture and painting, there has been a surprising indifference towards Indian music. The author is fully justified when he says : 'Had missionaries given equal attention to India's musical culture, there might have been less ground for the charges that Indian converts tend to be de-nationalized and that the Church is essentially a foreign institution.' The short preface written by Bishop Sabapathy Kulandran would make the subject of very fruitful meditation for all those who sincerely believe that Christianity is a leaven which can penetrate and vivify all forms of human culture.

May we suggest a useful addition to the bibliography: Fr. Edmond's *Correspondence Course of Hindustani Music* (Catholic Church, Banaras Cant.) ?

The Historical Background of the Dead Sea Scrolls: by Cecil Roth. Basil Blackwell, Oxford (1958). Pp. viii+87. Price Rs.8/53.

The historical identification of the various characters in whom the Qumran sectaries found the fulfilment of the Habbakuk prophecies is still vigorously debated. Until it is settled the tantalizing and vital problems of the relationships between the Scrolls, Jesus, and the early Christian Community are bound to remain confused.

The volume before us boldly argues that the Teacher of Righteousness referred to in the Habbakuk 'commentary' is to be identified with Menahem, the Zealot leader, or possibly his nephew, Eleazar ben Jair, who make a very brief appearance in the pages of Josephus. The historian is hopelessly prejudiced against the Zealot party, but for all his misrepresentation he preserves the title of Menahem as *sophistes*. He must therefore, argues Roth, have been an ideological as well as a military leader, and from the point of view of his supporters may well have appeared as the Teacher of Righteousness of our Scrolls. Now Menahem led an assault on Jerusalem at the beginning of the great revolt in A.D. 66, and met his death there on or about the Day of Atonement. His opponent on this occasion was Eleazar ben Hananiah (a priest and Captain of the Temple), whom Roth identifies as the Wicked Priest of the Scrolls. Further, Josephus gives the name of one of Menahem's lieutenants as Absalom: the latter's retainers, therefore, will be the House of Absalom mentioned in the Scrolls.

Once having established this identification, Roth provides a fascinating (if largely hypothetical) reconstruction of the history of the Zealot movement, arguing that the Qumran sectaries, so far from being Essenes, must have been Zealots, under the leadership of Menahem and previous members of his family.

The strong points of the theory are not to be despised. It meets what has always been felt as a difficulty, that Josephus describes the Zealots as the 'fourth sect' of Jewish philosophy: if Roth is right, the Zealots' political activity was indeed backed by theology as elaborate as it was fanatical, and Roth's reconstruction makes sound historical sense. It fits very well with the now almost universally accepted identification of the 'Kittim' with the Romans. An enormous number of references in the Qumran documents can be given a very plausible interpretation, the calendrical interests of the Book of Jubilees are shown to have acute relevance and a literal 'flight to Damascus' is neatly fitted in to account for the writing of the Zadokite Document.

Nevertheless, before accepting Roth's confident assertion that the identity of the Teacher of Righteousness . . . seems to be definitely established, we should like to see clearer answers than he gives to certain questions. In the threefold parallel which Roth sees between the Menahem story and the Scrolls, two items

at least are less than secure. As Roth admits, there is no evidence for the assertion that Menahem's memory was venerated. Moreover, the apparently conclusive detail of the name 'Absalom' is something of a boomerang. If Roth is right, it would be the *only* instance in which a contemporary is given his actual name—an odd and suspicious distinction. While making an admirable resolve not to spend his space in arguing against the countless other theories that have been proposed, Roth should surely have given us a more careful treatment of the arguments widely used to associate the Qumran sect with the Essenes. Moreover, granted that the Qumran sectaries were not theoretical pacifists, do either the archaeological or the literary remains suggest a group some among whom, at least, merited the name 'sicarii'? After all, Qumran is thirty miles from Masada, the Zealot fortress in country which is very difficult of access. We should be more inclined to accept a relationship (other than temporary alliance) between them if the excavators had found more signs of military preparedness at a site usually described as a monastery.

The book contains much valuable insight into the ideological background of the conflicting groups in the great Jewish Revolt whatever verdict we return on its central thesis. If that thesis wins approval, it will discount much of what has been already written concerning 'Essene' influences at the time of Jesus, and give a very odd twist to the parallels which scholars are busily discovering between the 'Scrolls' and the New Testament.

Barrackpore

J. C. HINDLEY

The Nature and Calling of the Church: by William Stewart
The Christian Students' Library, No. 16. Pp. 255, with contents and index. Rs.3/45.

First, let it be stated that no strict denominationalist is likely to approve of this book. This, in the opinion of the reviewer, is one of the marks of the book's greatness. The experts alone can tell us exactly what is meant by Ecumenical Theology, as opposed to Confessional or Denominational Theology; but at the least it must surely be a theology which attempts to go above and beyond any single denomination's tradition, point of view and ethos, and to portray a vision of the Church as it might be in its unfragmented fullness.

This book is one such attempt; and whatever criticisms are made about it later on, I must say at the outset that this book is excellent. The author has behind him, in addition to academic qualifications, long years of experience in discussions and negotiations for Church Union, and he has mixed them both together in a clearly reasoned, frankly but sympathetically stated thesis of what he sees to be the richness of the Church in the future. He has, perhaps, included too little of the possible contribution which the Orthodox Churches and the Church of Rome might give to a

ally united Church, but he is, of course, writing in an era in which chiefly among the Reformed Churches conversations are taking place and plans for Church Union coming to maturity.

Though the book is flooded with references from both the Bible and a remarkably wide collection of ancient and modern theologians, it is written in such a way that one does not tire of the references. They do, as they should, pile on weight to the argument, sometimes all the greater weight because they come from an unexpected source.

Inevitably the author concentrates upon the subjects of the Ministry and the Sacraments, because they are the most acutely discussed aspects of the Church's life in ecumenical and union debates. What he is trying to do, among other things, is to make all of us who read the book gain a greater vision of the Church, and a greater knowledge of what leading theologians from other denominations, as well as our own, have said about the great matters of the Church.

For this reason he uses, quite effectively, what I might call the knock-down-and-pick-up-skittles-method. This technique first of all demolishes some facet of the Church's structure which perhaps one or two denominations have tried to preserve, but which have gathered cobwebs around them. The demolition allays the fears of other readers, and then the writer proceeds to re-establish the facet in such a way that these readers may see the value of it. The way in which he re-establishes such facets may not please everyone, but that is part of the present situation which all Ecumenical Theology has to face. The argument as to the balance of the Church's structure is not by any means finished, even if some Churches, who are at present negotiating for union, think they have found an answer to be going on with.

Other things to commend are the author's use of scripture (and the inclusion of a scripture reference index), his statement of the Old Testament background, the Church's Divine origin, the continuity of the Church, and the 'pilgrim status' of the church.

Criticisms which I noted are as follows:—

(i) Pp. 61-62, the author might have been a little fuller on the two major Greek words translated in English as 'holy', and their different nuances;

(ii) P. 101, end of first paragraph, is it not a bit sweeping to give the impression that Bishops in general declared themselves authorities of the truth, as is implied here?

(iii) P. 107, surely when theologians try to define the catholicity of the Church, they are not thereby neglecting the Dominical command to love, but they are assuming that within the true structure of the Church the Theological virtues will flourish. Also, it is arguable that a deeper level of love to God and man may lie behind the desire for constitutional unity in the Church;

(iv) Pp. 106-108: in all discussion of the traditional ministry of the Church, some Anglicans at least find it difficult to

understand why, if non-Episcopal Churches are prepared to accept the Canon of Scripture, the Creeds, and the centrality of the Dominical Sacraments, which are all the fruit of the life of the Church in its first centuries, they do not accept so readily the traditional ministry, which was also the fruit of Church life in its formative centuries ?

(v) Pp. 118-119: when discussing the horizontal line and the vertical line of the Church (which the reviewer thinks sometime leads to very great misunderstandings), the author does seem to give the impression to readers, even if he later somewhat corrects the impression, that the horizontal line has nothing spiritual about it ;

(vi) P. 123, there is a generalization here about the revival of missionary zeal with which I would not totally agree. But it may be that the author and I have read different books on post-Reformation missionary history !

(vii) P. 146 and elsewhere, the author seems to soft-pedal the ruling function of the ministry, even in the New Testament.

(viii) P. 159, second paragraph: by way of correction, at least in some areas of the Anglican Communion (an Episcopal Communion), the local Parish Council has a significant part to play in all cases of discipline.

(ix) P. 226ff.: the argument for infant baptism is in my opinion not sufficiently punctuated with the reminder that it applies centrally to the infants of Christian parents. An uninformed, or non-Christian, reader might be led to the conclusion that the door was open for the indiscriminate baptism of infants of non-believers. I know the author does not mean this, but merely point out what seemed a lack in this argument ;

(x) Finally, I could find no attempt to deal with a question which is quite crucially important in some union discussions—namely that of the so-called ‘indelibility’ of orders—that a person once ordained is (or is not, in the opinion of some Denominations) permanently set aside for that office, from which ‘mark’ he is never free for the rest of his life, even if in extreme cases a man might be suspended for grave misconduct. The top of P. 177 gave an opening, but the matter was not developed.

There are some odd phrases, e.g. P. 102 ‘the Papal insistence that he . . .’, and I could not vouch for the book being easy to translate into Indian languages. But that is another man’s headache, not mine.

Misprints noted as follows:—P. 14, remainder (reminder) ; P. 15, king (kind) ; P. 24, their (there) ; P. 70, outword (outward) ; P. 106—a bad one,—there (three) ; P. 111, hears (bears) ; P. 128 ‘that’ presumably should be ‘than’, otherwise the meaning is almost reversed ; P. 132, municipalities ; P. 223, original and P. 224, forgiveness have all lost vowels, and P. 228 mis-spells circumcision. But these are not the fault of the author, and are minor blemishes in an otherwise well printed book.

The full contents at the beginning to some extent make up for the lack of a general index ; but I have a passion for indices, whether for subjects or for people quoted. None of these criticisms takes away from the fact that this is the kind of book we need, especially for theological students in an increasingly ecumenically-minded age. May it be read by those who want to read it, and by those who don't!

Hazaribagh

B. HARVEY



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